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ARTICLES
To be enquired of within *the Archdeaconrie of* Norwich,
By the Church-wardens and Sworne-men of euery *Parish:*
And Presentment to be made *thereof vnder their oaths and* hands to M. Archdeacon *of Norwich or his* Officiall;
Or their Surrogate,
With
Particular Answers to euery Article.

LONDON
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ANNO 1606.

The tenour of the oath to be miniſtred

to the Church-wardens and Sworn-men.

YOu ſhall ſweare, that all fauor, hatred, malice, hope of reward or gaine, feare of diſpleaſure, and all other vnlawfull affection ſet aſide, to make diligent inquiry, and true preſentment in writing, vnder your hands, of all ſuch perſons of or within your Pariſh, as haue committed any offence or fault, or made any default, mentioned in any of theſe Articles; or which are vehemently ſuſpected or defamed of any ſuch offence, fault, or default; wherin you ſhall deale vprightly: neither of malice preſenting any, contrary to truth; neither corruptly ſparing to preſent any; or to conceale the trueth; hauing Almighty God before your eyes, with an earneſt care to maintaine the truth and to ſuppreſſe vice: So helpe you God and his faithfull promiſes in Ieſus Chriſt.

God ſaue the King.

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Articles to be enquired of within *the Archdeaconry of Norff.*

WHether you haue in your Church or Chapell all things neceſſary and requiſite for common prayer and adminiſtration of the Sacraments, eſpecially the booke of common prayer, now authorized by his Maieſties proclamation, with the new Kalendar, two Pſalters, the Engliſh Bible in the largeſt volume, the two Tomes of the Homilies, the Paraphraſes of Eraſmus tranſlated into Engliſh, the table of the ten Commandements, the table of the degrees of Matrimony, a ſufficient ſeat for your Miniſter to reade ſeruice in; together with a conuenient Pulpit well placed, with a decent cloth or cuſhion for the ſame; a comly and decent table ſtanding on a frame, for the holy communion, with a faire linnen cloth to lay vpon the ſame, and ſome couering of ſilke, buckeram, or other ſuch like, for the cleane keeping thereof; a faire and comely Communion cup of ſiluer, and a couer of ſiluer for the ſame; a ſure coffer with three lockes, for the keeping of the Regiſter booke; and a ſtrong cheſt or box for the almes of the poore. 1

Whether you haue a fit booke with leaues of parchment, wherin are written the names of all ſuch perſons, as at any time heeretofore haue either beene married, buried, or chriſtened within your Pariſh: and whether your Parſon, Vicar or Curate, doth diligently write downe therein, ech ſaid Chriſtenings, Burials and Weddings; and both he and the Churchwardens ſubſcribe their names vnder each page of the ſame booke. 2

3 Whether doth your Parson, Vicar or Curate euery Sunday after the first or second Lesson, at Morning or Euening prayer, publickly in the Church, reade & declare the names of all such as either were married, buried, or christened, the weeke before, within your said Parish: and whether the said booke be safely kept vnder three locks and keies, whereof the Parson, Vicar or Curate keepeth one, and each of the Church wardens, the other two keies.

4 Whether any person or persons not being ordered at the least for a Deacon, doe either say any common prayer, or reade any Homilie openly in your Church, solemnize Matrimony, or administer the Sacrament of baptisme, or deliuer to the communicants the Lords cuppe at the celebration of the holy Communion, or do bury the dead, publikely in the Church or Church-yard, or giue thankes for women after their childbirth, and what he and they be that so do.

5 Whether common prayer be said in your Church or Chapell vpon Sundaies & Holidaies at conuenient heures, reuerently and distinctly, in such order without any kind of alteration, as is appointed by the said booke of Common prayer, and the lawes of this Realme, by your Minister; and whether he do so turne himselfe, and stand in such place of your Church or Chancell, as the people may best heare the same: Whether also the holy Sacraments be likewise ministred reuerently, and the Letany read in such manner, as by the lawes of the Realme is appointed, by the Minister wearing the surplesse.

6 Whether you haue a comely and conuenient surplesse in your Parish for the Minister to vse, and whether your Minister do weare and vse the same at diuine Seruice, and administration of the Sacraments; and if he doe not vsually weare the same, what is the cause why he omitteth it, and when he doth omit it, and how often, and vpon what occasion.

7 Whether your Parson, Vicar, or Curate, go offensiuely attired, in any light or vndecent apparell, or in the habit of a lay man, or of other common persons, contrary to the gra-

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uity of his calling, and to the Kings Maieſties Iniunctions, and Eccleſiaſticall order.

Whether your Miniſter hauing two benefices doth not make his perſonall reſidencie vpon eth of them for ſome reaſonable time, euery yeere; and whether hath he not vnder him in the benefice where he doth not reſide, a preacher lawfully allowed, that is able to inſtruct the people committed to his charge, except he preach himſelfe, vſually at both his Churches. 8

Whether your Parſon or Vicar being allowed a preacher and reſiding vpon his benefice preach not euery Sabbath day in his owne or ſome other Church, hauing no lawfull impediment; or whether your Miniſter, not being a preacher allowed, doth take vpon him to expound, or interpret any Scripture; or doth he procure his quarter Sermons to be preached euery moneth in his Cure, or doth he reade an Homily euery Sunday, when there is no Sermon preached there. 9

Whether your Parſon, Vicar or Curate hath giuen notice, or warning in due time in their Church, for the due keeping of all ſuch holy daies, and faſting daies, as are to be kept throughout the yeare, by the Lawes of the Realme. And whether they haue the firſt Sundaie of euery moneth giuen warning openly in their Church, to ſuch as be their Pariſhioners, of what eſtate ſoeuer they be, to repaire to their Pariſh-church in ſuch ſort as by the Lawes of this Realme is appointed, vpon paine to be preſented for the ſame; and whether doth your miniſter euery firſt moneth, openly in time of Diuine ſeruice on the Sabbath day declare in his Church what perſons doe ſtand excommunicate, either for their refuſing to frequent their Pariſh-church, for ſome notorious contumacie or ſome other notable crime. 10

Whether vpon Wedneſdaies and Fridaies, not being holy daies, weekely warning be giuen, to the Pariſhioners by the tolling of a bell, to frequent their Parith Church. And alſo vppon Tueſdaies in like ſort, the Letanie, Suffrages, and the praiers appointed by authority, for his Maieſties 11

happie deliuerance, be duly said: and whether the sermons or lecture vsed before vpon any other daie in the weeke, be then exercised, in such sort, as by authority is commanded, and doe the Parishioners duely resort thereunto; and who they be which doe commonly absent themselues.

12 Whether your Parson, Vicar, or Curate, or other Minister in solemnization of Matrimony betweene any persons, do vse the forme prescribed for the same in the booke of common prayer, and especially whether he do vse the Ring, and cause it to be vsed by the bridegroome, as in the same booke is prescribed; and if he do not, what is the cause.

13 Whether your Parson, Vicar, or Curate, or any other Minister, hath celebrated Matrimony betweene any persons, without a lawfull licence first obtained, except the banes of Matrimony haue beene first published three seuerall Sundaies, or holy daies, in the time of Diuine seruice, in the Church where the parties dwell; or hath he at any time maried any, though hauing a licence, at any other time, then in the time of diuine seruice, betweene the houres of eight and twelue in the forenoon, or in any other place, then in the Church where any of the parties to be maried did dwell, or in any Church that is named a peculiar liberty, or priuiledged place or lawlesse Church, neither of the parties being of the same Parish; or haue your Minister married any within the degrees of consanguinity, or affinity, forbidden. And whether doe you know of any persons within your parish, being lawfully married, that doe liue asunder, scandalously and offensiuely, contrary to their vow and promise made.

14 Whether your Minister doe exercise himselfe in godly studie of holy scriptures, and vertuous bringing vp of youth, as in teaching them the Catechisme lastly set forth by authority, and other godly exercises, from time to time; and whether your Minister doe at the least euery Sunday, and Holiday, openly in the Church, call, heare, and instruct all the Children, Apprentices, and seruants of both seres that be of conuenient age, within your Parish; or at the least so many of them as the time will suffer, and as he may well

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heare and instruct for halfe an heure, at the least, before or at Euening prayer, in the Ten commandements, the Artícles of the Beléefe, and the Lords prayer, and diligently examine and teach them the said Catechisme.

Whether any man, or woman in your Parish doe wilfully maintaine, or defend any heresie, false or schismaticall opinions, Popish errors, against the booke of common prayer, or the ecclesiasticall state, contrary to the Lawes of Almighty God, and true doctrine by publicke authority in this Realme now set forth; and whether any within your Parish be suspected to be Papists, Anabaptists, Libertines or of the detestable sect of the family of Loue, or Brownists, or of any other notable heresie, and what be their names. 15

Whether your Preacher, or Reader of Lecture doe once euery quarter, say diuine seruice and Minister the Sacraments, openly in your parish Church wearing the surplesse. 16

Whether your Parson, Vicar, Curat, or Minister kéepe any suspected woman in his house, or be an incontinent person giuen to drunkennes, idlenesse, or be a frequenter of Tauernes, Alehouses, or suspected places, or to be a Hunter, or Hawker, or Dicer, Tabler, Swearer, Dissembler, or otherwise suspected of any notorious crime, or doe giue any euill example of life. 17

Whether your Minister before the Sermon, Lecture, or Homily doth vsually pray for the Church of Christ, the King and Quéenes Maiesty, the Prince, and all the rest of their Roiall Progeny, with addition of such stile and titles as are due and appertaining vnto his Maiestie: and exhort the people to obedience to his Highnesse, and other Magistrates being in authority vnder him, according to the Iniunction in that behalfe established. 18

Whether your Parson, Vicar, or Curate, haue publikly, or secretly taught any doctrine, tending to the discredit of the receiued order of gouernment or publike prayer in the Church, or make any innouations, and whether they haue permitted any man so teaching, or make any such innouations, who they be and what be their names that so teach. 19

Whether

20 Whether within your Parish, any Preachers, Ministers, or Lecture readers, hauing no sufficient warrant for their calling, or not lawfully licensed thereunto, or hauing bene detected in other countries of any hainous or foule crime; and whether the same haue read any Lecture, or preached in your Parish, either priuately, or publickely; and whether they haue preached sound doctrine, or haue stirred or moued any innouations, strange doctrine, or new sects, opinions, or fantasies, and what opinions and sects those are.

21 Whether within your Parish or Townes there now are, or within this yere or two last past haue bene any priuat assemblies or conuenticles, in any house, woods, fields, or other places, and in what place, and in what house, and to what end and purpose the same haue bene made and assembled, and what effect or successe hath followed thereof.

22 Whether your Minister hath admitted to the receiuing of the holy Communion, any excommunicated persons, or any that hath willingly incurred periury in concealing or not presenting such offences as they know committed within your Parish, or any open and notorious sinner, or euill liuer, by whom the congregation is offended, or any malicious person, that is out of charitie, or that hath done any open wrong to his neighbours, by word, or deed, without due penance first done, or reconciliation had, to the satisfaction of the congregation; and whether the Minister haue receiued any to the Communion, not being of his Parish; or whether doe you know any Parson, Vicar, or Curate, that hath reiected any from the participation of the Lords Supper, without iust cause, vpon any priuate hatred, or malice.

23 What persons you haue in your Parish that do teach and instruct children being licensed, and what be the said Schoolemasters names, whether they teach publickely, or priuately in any mans house; and whether such Schoolemasters as doe teach the Latine tongue, in your parish do practise the Grammar set forth by King Henry the eight, and no other, and do reade vnto their scholars twice euery weeke at the least, an ordinary Lecture out of the Latine Catechisme, late set forth,

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and allowed by publike authority: and whether such as teach youth to reade English, do bring vp their children in reading the Catechisme in English, & of other bookes agreeable to the Kings Maiesties proceeding, and whether they doe behaue themselues honestly, and both repaire to Church orderlie themselues as well to heare the diuine Seruice, as at preaching, and so much as lieth in them procure that their scholars also frequent the same.

Whether that your Church, Chapell, or Chancell, and euery part thereof be all in good and sufficient reparations, and cleanly kept, and the mansion house of your Parson, and Vicar, with the buildings thereunto belonging likewise repaired, and your Churchyard wel fenced and cleanly kept; and if any of the same be ruinous, and in decay, through whose fault it is so, and whether the Churchwardens of the last yeare, were inioined to haue repaired any part of the Church, or fenced the Churchyard; and did neglect the same. 24

Whether any man hath plucked downe, or vncouered the Church, Chancell, or Chapell, or any part of them, or any almes houses, or such like, or haue pulled downe the bels, or haue felled or haue spoiled the wood, or timber in your Churchyard, or haue altered the partition betweene the Chancell, and the body of the Church, otherwise then is appointed by the Kings Maiesties Iniunctions. 25

Whether such ground as in your Church or Chancell is broken vp for burials, or otherwise, be decently made vp againe; and if it be not, by whose fault it lieth vnmade vp. 26

Whether the Churchwardens of thelast yeare, haue giuen to the Parish, a iust account of the Church goods which were committed to their charge, and what Church goods they haue sold, and whether to the profit of the Church, or no; or any that doe withold any stocke or money, belonging to the Church, and whether any person suppresse the last Will of the dead, and performe not legacies bequeathed to the Church, or to Orphanes, poore Maidens marriages, high waies, Scholars, or any other godly vse. 27

Whether the bread and wine for the Communions all 28

the yeare be prouided by the Curate and Churchwardens, at the charges of the Parish, according to the booke of Common praier, and whether the same be truely collected of the Parishioners, and be bestowed to the same vse of bread and wine onely.

29 Whether any Parishioners tared or rated, to pay towards the said bread, or wine, at the said Communions or for any necessary reparation bestowed or to be bestowed about the Church, or for any the ornaments, goods, or vtensils thereof, that doe at any time refuse to pay their portions vnto the Churchwardens or their deputies, the same being lawfully demanded.

30 Whether you haue in your Churches, a strong Chest, with three keies, whereof one remaineth in the custody of the Churchwardens, hauing a hole in the vpper end thereof, to the intent the Parishioners may put their oblations and almes therein, for the poore; and whether your Churchwardens do collect and gather at euery Communion, the offering of the Communicants, and after the Communion do put the same in the aforesaid Chest, as it is appointed by the booke of Common praier, and whether the said collection or any part thereof, be imploied to any other other vse, then to the relefe of the poore, and what the same vse is.

31 Whether be there any in your Parish that haue not reuerently kneeled whiles praiers are read, or not stood vp at the saying of the Beleefe, or not made due reuerence in the time of diuine Seruice, when the Lord Iesus is mentioned, or otherwise hath beene busied at such times in the Church, then in attending that is preached, read, ministred, or hath disturbed the Minister, or the Seruice, or Sermon, by ringing, walking, talking, or otherwise hath departed out of the Church, before Seruice or Sermon ended without vrgent cause, or abide in the Church-yard, or Church porch in time of diuine Seruice or Preaching, or any that hath fought, brawled, or quarrelled in the Church, or Church-yard.

32 Whether there be any in your Parish that either obstinatly refuse, or by negligence doe not frequent, vpon Sabbath daies,

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daies, and Holy daies, your Pariſh church, to heare diuine ſeruice, or hath not, being of lawfull age and hauing no other lawfull impediment, receiued the holy communion thriſe euery yeare, and what be their names.

Whether there be any man or woman in your Pariſh that vſeth witchcraft, coniuration ſothſaying, charmes, or vnlawfull praiers or inuocation in Latin or Engliſh, for or vpon any Chriſtian bodie, or beaſt, and what be their names; or any that doe goe to ſeeke helpe at ſuch ſorcerers hands. 33

Whether the women within your pariſh being deliuered of Child, in time conuenient after Childbirth doe come to Church, to giue thankes to God after their Child birth, as is appointed by the booke of common praier; or whether any Miniſter doe reiect them, or winke at ſuch fantaſticall women as refuſe ſo to doe; and whether your Miniſter doe church any vnmaried women, after they haue bene deliuered of their Children begotten vnlawfully, before they haue acknowledged there faults openly, according to the order preſcribed by the Ordinary or his Deputy. 34

Whether your Fonts, or Baptiſteries, be remoued from the place where they were wont to ſtand, or any Parſon leauing the vſe of them, doe Chriſten or Baptize in baſons or other profane veſſels, not accuſtomably vſed in the Church before time, and whether any Chriſten without godfathers, and godmothers, or after any other order then is preſcribed by the booke of common praier. 35

Whether doth any Inkæper, Tipler, or any houſeholder whatſoeuer, within your pariſh, ſuffer any plaies, or games in his houſe or yard, or doe receiue any idle, or lewd perſons whatſoeuer, into his houſe, vppon any Sunday, or Holiday, before euening praier be cleane done in that Pariſh, who they be and what be their names. 36

You ſhall preſent ſo neere as you can learne, how the Children of ſuch as refuſe to come to Church, are brought vp, vnder what Schoolemaſter, or Tutor; where and in what Schoole. 37

38 And whether any persons being excommunicated, and not reconciled, or yong folke that cannot say the Lords praier, the Beleef, and the Ten commandements in the English tongue, or being stained with any notorious vice, haue presumed either to come vnto the Church, or to receiue the holy Communion, and haue bene admitted thereunto or no. And whether any doe familiarly vse the company of such as doe obstinatly stand excommunicated, knowing the same: and what be their names, and what excommunicated persons are dwelling within your Parish, and for what cause, and what be their names.

39 Whether any in your Parish hath detained their Children from Baptisme in their owne Parish Church, or haue caried the same to be Baptised in any other place, who they be, and what be their names, and whether any thing is or hath bene exacted by your Parson, Vicar, Curat, or any other person for baptizing of Children, what it is, and by whom.

40 Whether any person or persons hath or doe follow their worke or science, or handicraft, or otherwise buy or sell, or keepe open shops or warehouses on the Sunday, or other Holidies by themselues, their seruants, or Apprentices or no.

41 Whether the Communicants doe vse to receiue the holy Communion reuerently kneeling on their knees.

42 Whether at the ministration of the Sacrament of Baptisme, the Minister doth obserue the order of the booke of common praier, and doth vse the signe of the Crosse.

43 Item whether there be any in your Parish either parishioners, soiourners, or such as be late come out of other countries into your Parish, which doe refuse to come to diuine seruice in their Parish Church, and what be their names and surnames, and how long they haue refused so to doe.

44 Item how many of their wiues and Children, aboue the age of 16. yeares, seruants and their soiourners abiding in their houses doe likewise refuse so to doe, and what be their

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names, or surnames, and how long they haue refused so to doe.

Item whether there be any in your parish, which be suspected to haue bene reconciled to the Popish Religion, or to haue bene absolued, or any that procured or counselled any thereunto, and what be their names and surnames. 45

Item whether there be any in your parish which be suspected to be Passing priests Reconcilers, Iesuites, Seminaries, or other persons which haue receiued any orders or authority of the Romish Church, to vse the like, and what be their names and surnames. 46

Item if any within your parish be offensiue to their brethren, by adultery, fornication, whoredome, incest, drunkennesse, swearing, ribaldry, or that is suspected or defamed of such wickednesse, or that hath receiued or harboured any such, or any that is a hinderer to Gods word, to be read or preached; A fautor of vsurped forraine power, or a defender of Popish doctrine, or a seducer or perswader of others to such errors. 47

Whether haue you in your Church the booke of Ecclesiasticall Constitutions or Canons authorized by his Maiesty, and agreed vpon at the Synod at London 1603. and whether hath your Minister read the same yearely in the Church before the feast of Saint Iohn the Baptist, vpon Sundaies, and Holidaies in the afternoone according to his Maiesties Proclamation in that behalfe. 48

Whether your Minister and Parishioners haue walked the perambulation and precincts of your Parish in such sort as by Law they are bound, and who they are which haue offended therein. 49

Whether vppon the avoidance of the Clerks place within your Parish, your Minister hath not made choice of one being of the age of twenty yeares at the least, of honest life and conuersation, and sufficiently instructed in writing, and reading for that function, and whether any of your parishioners haue contemptuously opposed themselues against that electi- 50

on, or haue detained or kept from him his accustomed wages, and who they be which haue offended herein.

51 If there shall fall out hereafter any enormous or other scandalous offence or a publike fame of any the former offences whatsoeuer, or that you shall know of any other cause ecclesiastical, not comprised within the former Articles, worthy of redresse committed within any of your Parishes, you the Churchwardens or Sidemen are forthwith bound and chargable by your othes, to make true presentment thereof after this visitation, and to exhibit and bring in your said bill or presentment to the Register at the next court holden in your seuerall Deanries within the Archdeaconrie of Norwich, or before to his office within the City of Norwich.